VOLUME LVI CHICAGO, JANUARY 11, 1906 NUMBER 19

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

## "Thou Who, Immutable and One."

Thou who, immutable and One,
Through varying forms dost range,
The abiding life, the steadfast law,
Deep at the heart of change;—

Our restless life sweeps ever on
To regions new and strange;
But may our hearts the abiding find,
The changeless 'mid all change!

—*Samuel Longfellow.*

## CONTENTS

Notes ..... 345
Co-operative Preaching ..... 347
"High Life" versus "Democracy" ..... 346
THE CONGRESS OF RELIGION—
Has Unitarianism Completed It's Work? Marion Franklin Ham ..... 348
The Congress Platform—C. A. O. ..... 348
THE PULPIT—
Saving by Being Saved. Rev. Quincy L. Dowd ..... 349
CORRESPONDENCE—N. O. N. ..... 352
THE HOME—Her Reason ..... 352
A Model Flat in New York. E. T. K. ..... 352
Home-Making in a Modern Flat—Mabel Kittredge ..... 353
The Sandman. Marie van Vorst. ..... 353
THE WATCH TOWER ..... 354
THE FIELD—
Before theGates—Frank L. Stanton ..... 355
Announcement ..... 355
Minnesota ..... 355
How Far Have We Strayed From Christianity—William E. Barton ..... 355

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

# The Movements for Social Betterment

are reviewed, reported and criticised in

## "Charities and the Commons"

a weekly journal, bearing the motto:

"CHARITY TODAY MAY BE JUSTICE TOMORROW."

This magazine offers unique service in its news columns, and in longer illustrated articles grouped under such trenchant headings as, "Immigration", "Restriction of Child Labor", "Improved Housing", "Prevention of Tuberculosis and other Preventable Disease", "Prevention of Crime", "Juvenile Courts", "Parks and Playgrounds", "Industrial Advance", "Organized Charity" and all the searching movements and institutions through which these ends are sought.

*The Springfield Republican* says: "The union of these two magazines is a matter of large importance in the social betterment movement, which, loud as the din of politicians sounds, is the important movement of the day. It is the practical radicalism of the causes which these journals have championed which affords the most hopeful outlook in the advance of the republic."

EDWARD T. DEVINE, the editor of "CHARITIES AND THE COMMONS", is General Secretary of the Charity Organization Society, professor of Social Economy at Columbia University, and director of the New York School of Philanthropy.

GRAHAM TAYLOR, the associate editor, is Warden of the Chicago Commons, and Director of the Chicago Institute of Social Science and Arts of Chicago University.

**THE NEGRO IN THE CITIES OF THE NORTH**

Typical of the race studies issued as special numbers of "CHARITIES AND THE COMMONS", and included in regular yearly subscriptions.

"The Negro in the Cities of the North" tells why some Southern countries have less population today than ten years ago, where the Southern farm laborers are going, the conditions of life and labor they find, some of the problems they are bringing to the fore in the industrial centers of the North.

Substantially bound in cloth, 60 cents postpaid.

**PUBLICATION COMMITTEE OF "CHARITIES AND THE COMMONS"**

Robert W. De Forest, New York, Chairman.
Jane Addams, Chicago.
Robert S. Brewster, New York.
Arthur F. Estabrook, Boston.
Daniel C. Gilman, Baltimore.
Joseph Lee, Boston.
John F. Moors, Boston.
Robert Treat Paine, Boston.
Simon N. Patten, Philadelphia.
Jacob A. Riis, New York.
Margaret Dreier Robins, Chicago.
Frank Tucker, New York.
S. W. Woodward, Washington.

Subscribers to "CHARITIES AND THE COMMONS" keep in touch through its terse, time-saving paragraphs, with the movements in all parts of the world toward social, civic and industrial betterment. The general labor situation and its bearing on social efficiency are discussed on their merits, and quite without bias. Subscribers may buy books on subjects in our field at reduced rates. They may call on the editors for information which, it is believed, cannot be furnished so quickly and reliably from any other source.

**$2.00 YEARLY SUBSCRIPTION**
**Fifty-two Issues**

**EIGHT MONTHS' TRIAL $1.00**
**Thirty-three Issues**

## THE Charity Organization Society, PUBLISHERS

105 East 22d St., New York 1001 Monadnock Bldg., Chicago

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI THURSDAY, JANUARY 11, 1906 NUMBER 19

For me—to have made one soul
The better for my birth;
To have added but one flower
In the garden of the earth;

To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the face of calumnies;

To have sown in the souls of men
One thought that will not die—
To have been a link in the chain of life
Shall be immortality. —*Edwin Hatch*

---

"*The New Life*" is the title of a humble endeavor on the part of Mr. Oscar Leonard, who is not unknown to the readers of UNITY as a contributor from Le Claire, to set forth in a little pamphlet Socialism, not as a party or political issue, but as an ideal. It is an attempt to incorporate it into daily life and to apply it as an ameliorating and elevating power in the home, and in the church as well as in trade and the ranks of labor. Quite aside from the argument and independence of its contention it is a demonstration of the religious element in this contention; the devout quality of the cult that is being slowly formed under the inspiration of this movement towards brotherhood represented by the word "Socialism,"—a word to be feared only by the dogmatic or the selfish and to be dismissed only by the thinker who has first taken pains to acquaint himself with its high contentions and its more benignant expounders.

---

The *Congregationalist* in a recent article on "The Impelling Forces Toward Church Union" enumerates as such,—the success of united work, the progress toward united fellowship, and coming more slowly is united administration. It says:

Self-governing churches, such as Congregational, Baptist, Disciples, drawn together by an increasing sense of spiritual fellowship and the consciousness of having one great mission, are paying more attention to the manifest advantages of co-operation in economy, enthusiasm and influence. Such co-operation requires some degree of subordination to central government in matters of common concernment, and the pressure of necessity is moving churches to seek ways of securing it.

* * *

The waste of maintaining many small separate congregations in the same town is in impressive contrast with modern business principles, and this contrast cannot escape the notice of the average man. The *World's Work* estimates that one minister is in active service for every 149 families in the United States expressing a preference for Protestant affiliations. It is safe to say that not more than half these families attend any church regularly or contribute to its support. Seventy-five average families cannot adequately maintain a church and pay the salary of a pastor.

* * *

Only about one-half of the Methodist churches in the New Hampshire conference pay their pastors a salary equal to one dollar per day, and half of this number pay less than sixty cents a day. Why should educated men be willing to spend their lives earning such a pittance in cases where the members of their congregation could find ample room and welcome in another church in the neighborhood, perhaps no larger than theirs?

The question of relationship between man and his next of kin, in the downward scale—the ape world—has ceased to be a sensation in science or a disturbance to religion. But the series of pictures offered in the January number of the *Open Court*, illuminating the articles by the editor on "Anthropoid Apes Man's Nearest Kin in the Animal World" clothes the subject again with a great deal of human interest. We are inclined to beg pardon for laughing in the faces of these fellows. They look so familiar.

---

We are grateful to the *Open Court* for reminding us once more, in its article on "The Sayings of Muhammad," that "among all religions, Islam is perhaps least appreciated and most misunderstood, while in truth it is both in origin and in type more akin to both Judaism and Christianity than any other religion in the world." The four or more pages of citations from Mohammedan literature abundantly prove this assertion. It constitutes in itself a precious little anthology of the spiritual life. It closes with this version of the fifty-ninth Surah of the Kur'an:

"It matters not whate'er ye name yourselves—
Believing Muslims, Jews or Nazarenes
Or Sabians—whoe'er believe in God,
The last e'erlasting Day, and act aright
Their meed is with their Lord; no fear nor care
Shall come upon them, nor the touch of woe."

---

Miss Caroline Richmond, whose recent death occurred in California, was one of the good angels of Providence, R. I. Her mother, Mrs. Anna Richmond, laid the foundations of a professorship at the Unitarian College of Kolozsvar of Transylvania in 1874. And this frail child, with physical deformity and weakness, inherited her parent's interest in untrammeled religion and the spiritual commonwealth that transcends creeds and national boundaries. Wherever she went, she carried with her an atmosphere of tenderness, enthusiasm and aggressive propaganda in the interest of the open fellowship. She was a born member of the Congress of Religion, a ready disciple, a prompt supporter of the Parliament of Religions and all other forces that contributed towards a rational interpretation of religion and a practical embodiment of its highest behest. Frail as she was, she wandered into the land of the Nile and out-of-the-way places in Hungary, and she was at home in Germany where much of her child-life was spent under the hand of medical experts. In her death UNITY has lost a friend who deserves the words of an intimate friend: "She was a character, tender, strong and sweet; a true angel of God, always ready to aid with sympathy and with money in any cause that commended itself to her

judgment." Not Unitarians only but people in other churches, among both black and white races, have reason to call her blessed.

---

The second Peace Conference at The Hague is beginning to assume definite proportions and is destined to become a tangible fact, although the date of the gathering is not yet fixed. The President has already indicated his intention of appointing Hon. Joseph H. Choate, recent Embassador to Great Britain, as Chairman of the United States delegation. Among the interesting questions there to be discussed are already enumerated,—"Rights of Neutrals at Sea in Times of War"; "A New Codification of International Law"; "The Arrest and Reduction of Armaments"; "The Neutralization of the Great Waterways of the World"; "Obligatory Arbitration before the Hague Court"; "The Establishment of an International Assembly." What a splendid program! in the presence of which the *Advocate of Peace* may well express its surprise at the contradictory paragraphs in the President's reference to this Conference in his last message. After commending its purposes, indicating its high program, says this paper:

> There was not the least occasion, so far as we can see, for his making his message an excuse for rapping peace workers over the head and reading them a humiliating lecture on their supposed "folly," their "sentimentalism," "demagoguery," and "hysterical pseudo-philanthropy." Nobody misunderstood the "general attitude" of the government toward peace. Nobody was hysterically asking impossibilities, even where it was ventured to suggest more than the President himself thought to be practicable at present. Those of whom he uses these hard names love justice as intensely as he does, and for that reason they hate war. They know as well as he that peace is normally the handmaid of justice, but they know also, as he does not seem to know, that injustice and unrighteousness and shame and dishonor are normally the handmaids of war, and that so is a whole troop of other iniquities of which he never speaks and of which he seems to have no just appreciation.
>
> The President claims that there could be no greater calamity than for the free peoples, the enlightened, peace-loving peoples, to disarm, while leaving it open to "any barbarism or despotism to remain armed." Has he asked himself seriously what "barbarisms" would anywhere remain to be a danger, if the more than forty powers that have been considered enlightened enough to be invited to the second Hague conference should come to an agreement to dispense with three-fourths or nine-tenths of their armies and navies? Or, if even the United States, Great Britain, France, Germany, Italy, Austria, Russia and Japan should do so, what little remaining "barbarism" would be able to force a "shameful peace" upon them? The friends of peace have uniformly advocated *simultaneous* and not separate disarmament by the nations. Is Mr. Roosevelt opposed to this?

---

## "High Life" versus "Democracy"

It is a significant fact that the two most powerful books of fiction published during the year 1905 are Mrs. Humphrey Ward's "The Marriage of William Ashe" and Edith Wharton's "The House of Mirth," both of which are revelations of the degeneracy in what is falsely called "the higher circles" or "the favored classes." Both books are sickening in their revelations. We waited anxiously for some competent critic to rise up and declare them false, deny their justice, but alas! instead comes from many authoritative quarters the sad admission—"Too true! too true!" Miss Wharton in her American novel has confined her disgraceful revelations to the coarse phases of wealth, the "newly rich," the gambling, speculating, globe-trotting representatives of gold. But Mrs. Ward has carried her revelations up into the realms of culture where poets, diplomats, lords and cabinet officers move, and has there shown the vulgarity of cigarette-smoking women and lecherous champagne-sipping men. We would fain believe that both these stories deal with far off realms, with remote dangers, with an exceptional few, but women readers smile at our simplicity and vaguely hint that cigarette smoking is becoming more and more prevalent among ladies in America; that "bridge whist" with its gambling attachments is very prevalent in the highest (?) circles, and that many respectable men, even church members, indulge in polite "stakes," "just enough to make the game interesting." But wealth and the luxuries and elegancies that follow in its train have no protection to offer against the nastiness of the cigarette, the demoralization of gambling and the vulgarity of social gossip that hinges on marital infidelities and commercial coquetry. If these two horrible and disgusting novels are true, then the center of missionary work should be changed from the slums to the boulevards. Iniquity reaches its climax on the avenues, not on the alleys of our great cities.

Over against these two most famous novels of the year it is refreshing to put as the two most significant contributions to civic philosophy and practice L. T. Hobhouse's "Democracy and Reaction," and Frederick Howe's "The City the Hope of Democracy," which have already been noticed in these columns. The one was written by an Englishman and for England; the other was written by an American and for the guidance of Americans, but they strangely echo one another; the fundamental note is the same. Both authors are keenly alive to the reactions incident to the great conquests of mind over matter, the intoxicating wealth and power going therewith. Both in the face of discouraging facts and confusing figures believe that an adequate remedy lies in a new emphasis, a fresh application of the fundamental principles of democracy, around which gather today all the best thinking of the past and all the high hopes of the future.

The American city, which has so long been regarded as the despair of democracy, is presented in Mr. Howe's book as the hope of the future, where high ideals, even-handed justice, aye, the simplicity of the spiritual life is to be first realized; and this because here will men learn first to make common cause againts poverty and ignorance and to be content with an increase of the common wealth at the sacrifice of the fabulous wealths of the individual, which is possible only by the over-reachings of private corporations and individual selfishness into the realm of common utilities and the joint interests of the community. The "dangers of socialism" is a flippant phrase that easily trips from off the tongue of the complacent representative of prosperity. The calamities that would follow municipal ownership and control of the public utilities are easily counted off on the fingers of

the unthinking capitalist and the selfish speculator whose own business methods are justified by the logic of "They all do it" and "You're another." But these dangers, and they are real, pale in insignificance compared with the blundering costliness, the wicked extravagance and the demoralizing power, which is the direct result, as Mr. Howe most graphically shows, of franchise corporation. If we believe in democracy, we must believe in the right of the people to experiment,—the divine right of blundering. To the state as to the individual, mistakes are the wings that carry life forward and upward. But let the people blunder as they will, they can hardly make a worse mess of it than has already been made in all the great cities of America, on the aristocratic assumption that the people are not competent to attend to their own affairs and that some combination of capitalists, bent on selfish advancement, must be drafted into the service in hopes that divine providence will somehow over-rule their meanness into a public good and make of their selfishness a benignity.

---

### CO-OPERATIVE PREACHING.

**A New Year's Experiment for 1906.**

**Four Oakland Churches:**

**MEMORIAL BAPTIST**—Rev. E. P. Tuller, Oakwood Boulevard.

**SOUTH CONGREGATIONAL**—Rev. Willard B. Thorp, Drexel Boulevard and Fortieth Street.

**OAKLAND M. E.**—Rev. J. H. MacDonald, Oakwood Boulevard and Langley Avenue.

**ALL SOULS**—Jenkin Lloyd Jones, Oakwood Boulevard and Langley Avenue.

**The following Pressing Moral Problems will be discussed at their Sunday Evening Services by the above named Ministers,—studying together, preaching separately and simultaneously:**

**January 14—The Betrayal of Citizenship.**
**January 21—The Curse of Intoxicants.**
**January 28—The Gambling Spirit.**
**February 4—Chicago's Sunday.**

The above is the text of the "Dodger," five thousand of which have been distributed this week from door to door in the Oakland district, and the same printed as a display poster has been placed in all the shop windows in the neighborhood. It tells its own story. An editorial comment thereon in the *Chicago Tribune* of January 8th so well reflects the purpose, spirit and hopes of the ministers entering into this simple and obviously sensible bit of co-operation that we copy it entire, drafting thereby the writer into the editorial service of UNITY as well as of the *Tribune*. We trust that many ministers outside of Chicago as well as in the city will sympathetically watch the result and will be promptly moved to go and do likewise.

The Rev. E. P. Tuller, Baptist; the Rev. W. B. Thorp, Congregationalist; the Rev. J. H. MacDonald, Methodist; and Jenkin Lloyd Jones, Independent, propose to co-operate in preaching during the next four weeks, each clergyman selecting the same topic and preaching substantially the same sermon, whose general lines have been determined at a previous interview of the four.

The experiment is a novel one. It would be hazardous to predict its success, but at the first glance it appears to have possibilities of great good, and it certainly will have the sympathy of all persons who are interested in the moral welfare of Chicago. For the topics proposed for this simultaneous discussion pertain to the moral and spiritual improvement of the city. They include such live questions as "The Betrayal of Citizenship" (which is quite comprehensive), the liquor and gambling evils, and "Chicago's Sunday." There is need for earnest consideration of all these subjects, and there is room for reform in each direction without returning to Puritanism. There is great need of regulation and of law enforcement, and a co-operation of the kind proposed may help to keep irregularities in check and prevent them from growing into excesses.

The most encouraging feature of the experiment is the strength that comes from union. The quadruple combination is not unlike the flying wedge formation in football. It will be hard to resist and it will grow harder if the wedge shall grow larger and stronger. Four ministers, thinking, planning, studying, and working together, ought to accomplish more than four times as much as one minister working alone, and their work also should be many more times as effective because of its simultaneousness of action. The community of interest and community of effort certainly promise valuable results, and all good citizens will bid the scheme godspeed. Equally "the hosts of sin," the grafters, the thieves, the boodle politicians, the gamblers, and all the violators of law will watch its development with lively apprehension of coming retribution.

The four ministers have wisely decided to pool their efforts entirely upon moral lines. Sectarian feeling will not be aroused nor will creed beliefs or denominational distinctions be disturbed. So far as the questions to be discussed are concerned the ministers are of the same mind. Their moral creeds are identical. There is no possibility of disagreement on the main themes. Mr. Jones can remain a Channing or even a Browning Unitarian without in the least offending the Rev. Mr. MacDonald's Wesleyan Methodism or the Rev. Mr. Tuller's Roger Williams Baptism or the Rev. Mr. Thorp's Plymouth Rock Congregationalism. Denominationally they are four; as good citizens working for the good of the city they are one.

The scheme is tentative, but if it shall prove successful, why may it not be extended so as to include many other groups of four, or one grand combination, and thus appal the enemy with the spectacle of a huge concerted movement not merely of Unitarians, Congregationalists, Baptists, Independents and Methodists, but of other denominations? Who could doubt the success of such a movement? There is another hopeful possibility. If the standard bearers should get together for concerted work on moral lines, would it not tend towards the gradual disappearance of denominational prejudices and sectarian differences?

---

The following quaint example of a selfish prayer is to be found in "Glimpses of Ancient Hackney," and distinctly not in any authorized liturgy: "O Lord, Thou knowest that I have nine estates in the City of London, and likewise that I have lately purchased an estate in fee simple in the county of Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fire and earthquake, and as I have a mortgage in Hertfordshire I beg of Thee likewise to have an eye of compassion on that county. And for the rest of the counties Thou mayest deal with them as Thou art pleased. O Lord, enable the bank to answer all their bills and make all my debtors good men. Give prosperous voyage and return to the Mermaid sloop, because I have insured it; and as Thou hast said the days of the wicked are but short, I trust in Thee that Thou wilt not forget Thy promise, as I have purchased an estate in reversion, which will be mine on the death of that profligate young man Sir J. L. Keep my friends from sinking, and preserve me from thieves and housebreakers, and make all my servants so honest and faithful that they may attend to my interest and never cheat me out of my property night or day."

---

If your eyes look for nothing but evil, you will always see evil triumphant; but if you have learned to let your glance rest on sincerity, simpleness, truth, you will ever discover deep down in all things the silent overpowering victory of that you love.

—*Maeterlinck.*

that the Father hath sent the Son to be the Saviour of the world." To confess this truth that "Jesus is the Son of God" meant a mutual soul-abiding between God and the confessor. It meant the understanding of God's love in him who so confesses. It meant a perfecting of this love within, and a "boldness in the day of judgment," all "because as he is, so are we in this world." What an implication of meanings here! What a binding together and blending of Saviour-thoughts and Saviour-lives! First it is seen that the Gospel, whatever else is contained therein, is "the gospel of our salvation." Here is the glad tidings of a Saviour. Man's hunger of this kind is met and appeased by God, as John describes. This fact proves the gospel of God's Son to be universal—the affair of mankind; for the idea of salvation grows out of the craving of man for a Saviour to meet the present need he is conscious of. The horrible atrocities practiced by white men on natives in Congo Free State, murders, mutilations, outrages on women, all to compel them to gather rubber, form a modern instance of the native cry, "Send us a Saviour!" In accord with this fact Saviours are as ancient as human history. Yes, must date as far back as the human spirit and life on this earth. There is a natural history of Saviourhood and of works of salvation. This development of Saviours is to be traced through every period, among every tribe and race from savages up. The superior man in intelligence, in strength, in war-craft was the Saviour-chief. The superior man in knowledge of the stars, the winds, the rain-clouds, medicinal herbs, but especially the man superior in occult things, in incantations, in supposed commerce with embodied spirits and in his control of magic to rule evil demons, to cure the sick and to foretell successful war, he was the Saviour-priest, or "medicine man," or oracle. Stories in the Bible which belong to an early period relate how man's desire and faith necessarily went out to such Superiors, their Saviours. It is no misuse or degradation of the term salvation to apply it to any actual, felt human need and its relief. Man's history has been a grand, noble evolution in his thought of salvation, in his awakening to Saviourhood, in the style of Saviour God could bring into the world, when all was ready on man's part to understand and receive such a one as Jesus—the Father's dear Son, and every man's man. Not till the later age of Jewish history, not till the great prophets came with "the Word of the Lord" in their hearts did the clear idea of a Saviour divine in human form get plain utterance. Even in their case men like Amos, Hosea and the nameless prophet whose writing we know as "Malachi"—those men saw first of all the *bad moral* state of the people in Samaria and Jerusalem, at Bethel and Babylon. Viewing the dishonesty and social vice around them, they were inspired by their knowledge of the good God to declare the highest immediate need of man's moral salvation. The Spirit of Truth moved Isaiah to proclaim that God himself is a Saviour. God sends Saviours to save men. God saves when men change their evil intents, turn from bad ways and give themselves heartily to do right, to be honest, to be true, to be clean and pure, to be merciful and generous, to care for the poor, to relieve the widows and orphaned, to visit the sick and to defend the oppressed and the outcast. Here is found (500 B. C.) a splendid human style of Saviourhood growing out of the dire, widespread moral need of salvation. This divine idea got in among the subject, harassed Jews in exile; also those returning from exile had this conviction of man's moral salvation. Their condition called for a Saviour superior in every way, better in every sense, a Saviour more divine and powerful than other peoples were ready for. Even among the Jews after Isaiah's day the idea of a God-Saviour, a Redeemer sent in human person, ripened but slowly. It took five centuries longer of discipline under the law of Ezra, of terrible struggle against heathen Greek culture and persecution, of misrule under their own rich, corrupt priests, and of the tyranny of the Herods and Romans, to ripen the best minds in Israel to look for true redemption. Likewise men east and west, north and south, of "the Beatitude's" kind—*i. e.*, men "fit for the kingdom of heaven," men of the child-nature and mood, men able and willing to receive God's Son in the guise of a peasant woman's son, raised in an artisan's home at Nazareth—such men were wise enough and humble enough to *know Jesus* when he showed himself openly and began to teach and preach the Gospel. They could put their faith in him wholly. Even then only a few persons were fit for such a Saviour and ready to value his salvation at its worth. Mark now this truth: It is in the preëminent character of *Saviour* that Jesus stands forth in active life and in human history. But his aim was not to be a Saviour alone, any more than to be saved alone, or to save himself only. He would make other men to be Saviours, too. Being Saviours was to become the right and power of his disciples. His church would have the noble duty and privilege of being a Saviour-Church—its members busy and successful in Saviour-work—*i. e.*, works of salvation. A church was a group-Saviour, helping the many, winning the many, saving the many in the Spirit and after the manner of Jesus. Let us look into this truth more specifically.

Jesus came in the ripeness of human time to fulfill *all* Saviourhood. He took up his own character of a Saviour and lived it through *cross* and all. This means that from boyhod on Jesus had read in the prophets God's promise of "a leader and commander of the people," one who should be of David's house and bear rule in mercy and for the right; one who would think of the poor and unfortunate; one who would bring peace and blessing to burdened, contrite souls; one who would act the Saviour and Redeemer of people at no matter what labor and pain, or what contumely and reproach to himself. I say, Jesus studied over the vocation and mission of God's perfect Saviour for men. He decided that it meant *him*. He would take up the role and do the service of full Saviourhood, as the Father called him to it and would show him the works of a Saviour. How did he interpret his Saviourhood? It expanded with his life and experience. He explained Saviourship in the clear light of human needs and the corresponding human help available. He knew himself to be in the long series of human saviours, who had lived before him, like Joshua, his namesake; like Samson, the deliverer of his people with his last breath; like David, his brave, kingly ancestor; or Elijah, the fearless exposer of wrong; Jeremiah, the preacher of a moral revival and new living spirit in men. This splendid heritage of Jewish Saviourhood was Jesus' own. He entered upon it aware that *his* was the duty and grace to still raise the standard and complete the measure of God's Saviour among men. He would fill the idea of man's salvation *full* of its meaning and finish the work of a Saviour to the utmost, so that all men should catch the same meaning and engage in the same perfect work with him. Jesus' simple idea of a Saviour is: "I am in the world to *help* all I can, in all *the ways* I can, for *all* the time I can, and do it all freely for the love of men as my Father loves." Simply this is

Jesus' Saviour-plan and work. Did he not say to his disciples, "I am among you as one that serves"? "I came to be servant of all and to give my life a ransom for the crowd"? He knew that some good, true men before his day had also lived to help many; had suffered in their efforts to serve the poor and defend the wronged; had died as martyrs of God's truth. But those men each had his special limitations or faults as a Saviour. They had a dimmed vision of saviourhood's fullness or a partial idea of who were to benefit by their help. It was a race or a class-salvation in their minds for the most part. Somehow their Saviour-thought and ransoming service were hampered. They stopped short of God's free, human help for "all sorts and conditions of men," whatever their needs. Is it not plain that Jesus in taking up Saviourship broke away from all trammels and traditions thus to be the Saviour man needs and God would manifest?

Still it was no part of Jesus' purpose to monopolize Saviourhood and take to himself *all* the works of salvation. Rather, his intimate way of training the disciples and much of his teaching prove that Jesus meant to make Saviours of them like himself. With them he would share the work of helping, serving, saving men everywhere and forever. Do you recall his story of the Good Samaritan? It was told in reply to the question, "And *who* is my neighbor?" The Samaritan who saved the man's life robbed on the way down to Jerico and paid for his keep at the inn. Was he not drawn to the life from Jesus' own way of help? To close with he said to the Jewish questioner, "Go and do thou likewise." Having learned Jesus' way of a Saviour, we are led on to the conviction that he established not only the standard of Saviourhood and of man's salvation as God would have it, but also he established Saviourhood as the human standard of discipleship and service with men. In other words, Christ gives fresh human impulse to be Saviours ourselves—*i. e.*, helpers, servers, each in our own place up to our ability. God makes it everyone's business first to be saved—*i. e.*, save yourself, your character and life—then be a Saviour like Jesus.

Let us not stumble or doubt at this truth. Being a Saviour is in the power and duty of the saved, as it is the impulse of grateful friendly love. Jesus began to prepare the minds of his Twelve, and of the Seventy, for just such work of salvation as his. The true mark of a disciple, he said, is to take up your cross and follow *me*. He did not refrain from assigning to us, you see, and putting upon us the most sacred symbol—the cross of his Saviourhood. After this, what more could there be to fix us in being Saviours, if disciples? And were not the disciples Saviours of men in their turn? Were not Christ's help, virtue, health, forgiveness, peace, purity transmitted through the Apostles to the church? Through the church to many converts? Is not this same life of being Saviours continued today, so that we have a wonderful specializing in Saviourhood and in works of moral help?

There is a Saviourhood of song. Jenny Lind, the Swedish singer, once went to a hospital-ward filled with crippled children and sang to them her purest, most charming songs. The little people were delighted. Jenny Lind was fairly radiant with joy at being able to brighten and cheer the shut-in children. She exclaimed, "Oh, isn't it fine to be able to sing so!" She made song a Saviour by her being willing to help. There is a district in the city where people crowd the indecent tenements—dark, filthy, unhealthy "warrens of the poor"—where saloons and dance halls flourish; where bad men get to be "bosses." The whole thing looks miserable and hopeless. A man like Professor Graham Taylor sees that plague-spot, finds a tumble down house to rent, rats and all, moves his family into it and invites other friends to join them. Thus is formed a Social Settlement to become a corporate-Saviour. The object is to help all the sad, wretched homes in the Seventeenth ward. "The Commons" is a house where people are welcomed, boys and girls are drawn in off the street, men gather there of evenings to read and talk over their affairs. "The Commons" becomes a Saviour-Institute. The Saviour-impulse started it and runs it. Or we see a village where the sidewalks fall to pieces and are dangerous to life and limb, or no sidewalks at all, and it is unpleasant, if not unsafe, to go about the streets. People talk of it. Then some man proposes a plan to raise money for sidewalk-building, and the good movement for public welfare gets agoing. Here, too, is a Saviour-spirit and its work.

There is still another state of things which loudly calls for the united Saviour-impulse such as the Church of the Saviour exists for. We see a community and the region around it, in which the larger portion of the people are as "scattered sheep." They have no Shepherd; do not seem to belong to any flock, or fold; they are untended and unfed. What though they are "astray," "lost," and do not care for the Shepherd's voice. The Good Shepherd, the unofficial "bishop of souls," cannot leave them so. He goes after them—even into the out of way places He searches for them who are afar from God and from their own safety, until he finds them, to bring them home to God rejoicing. The church—the whole church is in the Shepherd's place toward other men. The Shepherd is a Saviour by his very service and work. This work devolves on each of us, "because as he is, so are we in this world." And as we are Saviours here in Jesus' own way, so we are Shepherds like him.

"We see *Jesus.*" What is his bearing? What is he (Leland Stanford, Jr.), shows the figure of Jesus at the top. In human, majestic sweetness his hands are extended. People are coming up toward him from both sides, the glad and healthy and wise, the young and happy, but mostly the troubled, the sick, the lame and blind; also the erring and woe stricken. As Jesus saw the multitudes what stirred his compassion to the depths was their scattered, shepherdless misery, desperately in want, exposed to evil men who prey on the leaderless mass unsaved, unprotected. He counted on his disciples sharing his own Saviour-impulse toward the restless mob. God must undertake for them, but it will be through men who have heart for this labor.

Jesus did his part and does it still, saying: "Come unto me you who labor and are heavy laden."

The church is a multiplied Christ "ten thousand times ten thousand" units of his grace and power. He expects the Christian to act in his stead, to speak in his name, and to make men feel the heart-touch of Jesus in the human service of love and salvation now attempted. Oh, the daring of it and the blessing of it where the Saviour-power gets its voice!

> "And the Spirit and the bride say, Come.
> And he that heareth let him say, Come."

---

Out of the fathomless depths of knowledge and being which lies below consciousness, men have slowly brought to light, through consciousness, the truths by which they live.—*Hamilton W. Mabie.*

doing among men? The grand picture-mosaic on the facade of the University Chapel at Palo Alto, Cal.

## CORRESPONDENCE

Dear UNITY: If a layman may offer comment on the remedies proposed at the Champaign inauguration for the irreligion of University life, do not the times demand a different and broader and more human religion than the theological schools and denominational halls could offer? They would be in this dilemma: either a dogmatism that the books of the University and the intellectual atmosphere everywhere would discredit or a liberalism that would disclose to any sophomore that the creed was an empty shell.

Religion certainly, but there are religions and religions.

In the right teaching hands the religion of the heart, good will, loving activity for the whole. Beauty, work, justice and more or less of the poetic enthusiasm of the prophets,—to this I think young men would respond to at least as full extent as they do to class work. Then if the commercialism of the Universities could be abolished, making them institutions of learning and not avenues for horseplay; making the attraction intellectual and moral, not the buffoonery of hazing and the brutality of Rugby. All manner of attractions are offered and looseness of conduct tolerated to boom the matriculations and the endowments.

Abelard had no such commercial or circus attraction, nor Socrates. In fact, the gravest accusation charged against Socrates was that he taught unauthorized religion. Abelard, too, had trouble over teaching religion not quite orthodox.

You must go back of the modern faculty and student body, change the inducements and motives that brought them together, make them places of learning and not of sport and social ambition before you can hope for any interest in religion or theology. All the remedies proposed seem to me superficial.

Preaching on psychology indoors has no show against the campus and the smoking room. The whole University program needs recasting and when the new program is made up it may well include religion in the curriculum of higher education, a religion with its feet on the earth, its head in the heavens and its heart in the center of human affairs and relations. Few men are gifted to converse with God or realize the presence of angels or spirits or demons but all can see and feel God in nature, in children, in people. Even under-graduates can feel this. Have we not eloquent need of a Renaissance of Learning, reviving the old spirit, "culturing" the feelings more than the intellect, modifying and enlarging the old by the added light of science? As we learn more and more of the wonders and simplicity of the Laws operative in this world and in this universe should we not the more be able to realize and feel the beauty and harmony and holiness of our relation to the whole and to each individual part. It is truly belittling that we use our increasing knowledge mainly to grind out things,—festoons, sky-scrapers, furniture, clothes and dinners.

It is time to ask in earnest whether our Universities and Schools of Technology give to the students and through them to the race that which builds up and betters life or chiefly that which builds up class power and class interests, builds fortunes and endowments, enlarges the war power and property power, builds a stone wall between the intellectuals and the laborers, between the domicile of the rich and the poor.

So far as sectarian religion can compete with the campus and the gymnasium it would in this day be little more than a social veneer and a bribe to enroll in the "respectable" cult. Let the amendment be in the University itself, beginning in the executive office and trustees' room, rather looking to outside auxiliaries.

N. O. N.

## THE HOME

### Helps to High Living

SUN.—The history of what man has accomplished in this world is at bottom the history of the great men who have worked here.

MON.—We cannot look, however imperfectly, upon a great man without gaining something by him.

TUES.—Man's life never was a sport to him; it was a stern reality, altogether a serious matter to be alive.

WED.—No nobler feeling than this of admiration for one higher than himself dwells in the breast of man.

THURS.—Sincerity, I think, is better than grace.

FRI.—It is an everlasting duty, valid in our day as in that, the duty of being brave.

SAT.—Now and always, the completeness of his victory over fear will determine how much of a man he is.

*—From "Heroes and Hero Worship," by Thomas Carlyle.*

### Her Reason

Six tiny maids, that winter day,
Sat in their Sunday places;
The Christmas joy was in the air,
Its light upon their faces.

"Now, children, tell," the teacher said,
"Which brings the greater pleasure,
To have a gift or give a gift;
To give or get a treasure?"

"To give, to give!" they promptly cried,
The proper answer guessing.
"You're sure? Suppose 'twere just the thing
You'd most enjoy possessing,—

"The very thing you wanted most?"
The teacher queried gravely;
And one by one they all prepared
To face the question bravely.

And one by one they changed their minds,
Their small desires confessing;
(To give the thing each wanted *most*—
That really was distressing!)

All save Louise: she shook her head;
Displayed no hesitation.
"*I'd* rather give!" she calmly said,
Unmoved by admiration.

Then five small faces gazed at her,
Respect and wonder blended,
"Now tell, dear, why," the teacher bade,
While all the class attended.

### A "Model Flat" in New York City

One of my most interesting experiences in a recent trip to New York was a visit to Miss Kittredge's "Model Flat" in Henry street. This model flat is an educational experiment that has proved its worth. Many of us in visiting a class in domestic science in the public school have sighed as we thought of the difference in conditions between the school kitchen, with its perfect conveniences, and the kitchens of the average houses where the results of this training must be carried on. Miss Kittredge had this unfortunate contrast in mind, and renting, four years ago, this little flat in a tenement house. It is in a crowded district of lower New York. Here, under conditions which could be exactly reproduced with the means at the disposal of her neighbors, Miss Kittredge equipped her flat simply and comfortably and offered classes in home-making at a small tuition fee. An able, enthusiastic domestic science teacher lives here all the time and is paid a salary. Others who are interested delight to spend there as much time as their other duties allow them to. This domestic science teacher is able to teach the cooking as it is required by the rules of the orthodox Jews of which the community is almost entirely composed. It is interesting to note that no attempt is made to force our ideas of cooking

in these classes, but that respect is shown for those ancient laws, so wonderfully based on hygienic principles.

An architect interested in the work has drawn some designs for tables and other furniture, which have been made by a neighboring carpenter. Cheap wood and good stains were used, so that at a low cost could be had things beautiful and substantial—so different from the frippery in the commercial houses where they "furnish your home complete." We heard of one young girl in a near tenement who asked for a design for a combination desk and set of drawers and then saved her earnings until she could have this made for her own room.

The cheap pine floor of the model flat was stained and left bare of dirt-accumulating rugs and carpets; the iron beds were scupulously clean and neat; boxes with hinged covers were stained and placed under windows and in other places in a way to economize space and yet to look well. There was "a place for everything and everything in its place," and not so many things as to make this a very difficult feat to accomplish. There were a few good pictures on the walls and some of the delightful Russian brasses on the shelves.

No one could enter this small apartment without a feeling of its real beauty and one is reminded of Tolstoi's test of true art that it must appeal to every one.

Miss Kittredge hopes to have her idea of this way of teaching domestic science eventually adopted by the public schools and I here quote from her interesting article in the November issue of *Charities*, entitled "Home-Making in a Model Flat. The Next Step in Public School Extension":

E. T. K.

---

## Home-Making in a Model Flat

THE NEXT STEP IN PUBLIC SCHOOL EXTENSION.

MABEL KITTREDGE.

The model flat shows the advantages of stained floors and no rugs, makes a cold box outside of the window to admit air and protect the food from sun and heat, sets the example of having no useless things, however pretty, no dust-collecting furniture, no long lace curtains. The neighbors come and look and come again, and acknowledge that the simple order is restful. They sell the old carpets and put short Swiss-muslin curtains at their windows. Many, as soon as possible, substitute the clean iron bed, with the trundle beneath, for the cumbersome wooden bed, which means a daily fight with vermin. Almost unconsciously the idea is adopted of eating at a quiet, orderly dinner-table rather than taking food off the stove whenever they are hungry.

The internal anarchy and disorder of too many a tenement home is its curse. To bring order out of disorder, to establish a system by which the everyday acts of life (sleeping, eating and cleaning) can be done as harmoniously as the factory work or the school tasks are done—these are the causes that have called this home-making center into existence.

### A Day and Its Disorder.

If you should spend a day in the home of many a primary-school child you would be more conscious of the cruel and unnecessary ignorance of the common facts of orderly living than of extreme poverty. With no hour for breakfast, each member of the family rises as his business or his school demands. No table is set; no regular meal cooked; the unwashed breakfast dishes of the previous riser greet the next one up; and flies buzz about the left-over bread and coffee. The younger children go to school improperly nourished—not for lack of parental love, but because of the confusion resulting from the fact that the father is eating while the mother is dressing, and all the while the baby is crying, and someone "runs down for milk"—the breakfast marketing having been left until morning. The baby must be fed, but there is no time to pay attention to the school children; if they make a fuss, their good will is purchased with the never-failing penny, which, spent at once on their way to school, means cheap candy as a substitute for food. It is with a sigh of relief that the mother hears the door close after the last child; and in that sigh is no sense of responsibility as to anyone's getting or not getting breakfast.

Ignorantly the mother does her best to clean the overcrowded rooms before the first of her family returns to dinner, but the irregularity with which the baby is nursed during this interval is but a fair sample of the lack of method in all her homely tasks.

Dinner is even more confusing, for all are more hungry, so there is more food, with more dishes, and more flies.

Scrubbing in this typical tenement home is done when some one has time; it may be at eleven o'clock at night, or it may be in the morning. If the older boy wishes to study, he must do it, perhaps, while his sister sweeps. There is no hour for going to bed; the baby, having been given tea to keep her quiet, is awake until eleven; the older children play on the street until midnight; while the father, tired and realizing the necessity of early rising, retires, or tries to, at eight, and not unnaturally grumbles because he cannot sleep.

Throughout the entire day the family has not met socially. No one has had the opportunity to ask or give that sympathy which comes from the interchange of ideas. If in the mother's mind a wish has dawned to stop her grind and enjoy the family, she pushes it aside and accepts the existing conditions. Never yet has she gone to bed with the satisfaction of work finished. Each morning she has risen to meet the left-over disorder of yesterday, and the day before, and the day before that. The mother loves her children; the father works hard and receives good wages; the little folks study well their arithmetic, spelling and geography in the public schools. All are simply confused by the unsolved problem of living. Not one of them knows that the daily work of each must fit into the life of the others; that the home must be furnished according to the size of the rooms and of the family and not according to the formula of the dealers in shoddy furniture; and that knowing how to cook a few nourishing dishes may give a new strength for the labor of the day and a cheerful mental outlook in place of discouragement. The children of such a home as this, the simplest rules of home-making unlearned, go forth to make similar centers of disorder.

### Housekeeping as Taught at the Model Flat.

It is such children that come into the model flat at 226 Henry street, and are formed into classes. They are taught housekeeping in the same surroundings in which they are to practice it later, and they learn that the same orderly work of the class may just as easily be performed at home. There is no excess of hot water for the dishes in the flat—they will find as much hot water in their own homes. No porcelain topped table and fine cooking stove are there, but with a cheap stove and few utensils the cooking is done without confusion. The problem is how to live in health and comfort in the conditions which must be met in every tenement house.

There is a regular course of domestic work which the pupils must perform in order to pass into the classes in cooking and home-nursing. The younger children require two and even three years to gain this simple, elementary knowledge; the older girls, spurred on by a greater incentive (prospective marriage and home of their own), often graduate within the year, and are ready for more interesting work, more interesting because, with self-direction, the workman has become a trained laborer. Often there are entire classes of engaged girls, glad to clean the stove, wash windows, learn how to cook nourishing, economical dinners, or to study home-furnishing; for the class-work side is quickly forgotten in the realization that what they are doing is only a preparation for the homes they are about to make for themselves. That home-making is an absorbingly interesting problem is proved by the fact that every class is crowded to overflowing—in the afternoon with school girls, and in the evening with older working girls; and that everyone is willing to pay something for the knowledge gained.

—*Mabel Kittredge.*

---

## The Sandman

The Sandman comes across the land,
  At evening, when the sun is low;
Upon his back, a bag of sand,—
  His step is soft and slow.
I never hear his gentle tread,
But when I bend my sleepy head,
"The Sandman's coming!" mother says,
And mother tells the truth, always!

He glides across the sunset hill,
  To seek each little child, like me:
Our all-day-tired eyes to fill
  With sands of sleep, from slumber's sea.
I try my best awake to stay,
But I am tired out with play;
"I'll never see him!" mother says,
And mother tells the truth—always!

—*Marie van Vorst.*

# THE WATCH TOWER

*Watchman, tell us of the night;*
*What its signs of promise are!*

## The Week

*Supt. Torrey as a Revivalist*

The great difficulty about religious unity is, that while most men desire it, few can agree on a basis for it. Superintendent Torrey of the Moody Institute is without doubt an earnest believer in religious unity as he understands it. The ancient divisions of evangelical Protestantism are of little moment to him. But his irreducible minimum, without which all men must be cast into hell, hardly offers a very broad standing ground. The absolute inerrancy of the Bible, the absolute deity of Christ, these and other things are to him essentials. In consequence he speaks of "infidel New England" and tells his hearers that many prominent preachers will have back seats in heaven, if, indeed, they ever reach there. Such language is common among revivalists. It is a natural, though unfortunate, result of their special line of activity. It is worthy of mention only because of the prominence lately achieved by the speaker. That he is able to make so wide an impression, notwithstanding such views, or even apparently aided by them, is not so strange as it may seem at first sight. Most men do not now hold firmly the doctrines he preaches, but many once held them, or thought they ought to. These revivalists endeavor not to make men think, but to make them feel. Reflection is distinctly discouraged. Now religious feelings are intimately connected with the thoughts and impressions of early childhood. Consequently, when the feelings are aroused, and reflection is inhibited, men, for the moment at least, accept gladly the teachings which they have discarded, often without well knowing why. But, unfortunately, on the return of reflection many will disregard the feelings and discard the teaching; some will endeavor to force themselves to hold the teaching which has aroused such deep feeling, and some, let us hope, will preserve the good impulses, yet ally it with a teaching which does less violence to their rational natures.

*Roman Catholics and Religious Unity*

The trend toward religious unity is made evident by the efforts of those opposed to it to prevent. It is becoming more and more customary for Catholics to join in worship with Protestants. In Detroit, for instance, a Catholic priest, under appointment of his bishop, has taken part in the annual Thanksgiving day religious service in the opera house. The synod of the Catholic archdiocese of Chicago has become alarmed at the manifestation of so lax a spirit and has adopted a strict rule forbidding Catholics to take part in any religious, or quasi-religious services in which heretics offer prayer, or songs savoring more or less of heresy are sung. The rule applies equally to Jews. It is very easy to pass such an ordinance, but not so easy to enfore it. Many Catholics can see no wrong in such an act, and will conveniently forget the rule. America is not Spain.

*The Franking Privilege*

The charge is made that congressmen have so far abused their franking privileges as to send cows by mail free over their signature, or more probably alongside of it. The House of Representatives has ordered an investigation. It is a good deal like having an inquiry made by a circle of cats as to whether any of them ever stole cream, but it seems to be the only available method. It is on record, we believe, that household furniture and even safes have been shipped this way. It is time that the whole franking privilege was abolished. If it were the postoffice, notwithstanding all its other abuses, would show a profit instead of a loss. The Postmaster General so declares in his last annual report. Let each department of the Government pay its own expenses, instead of dumping a large amount on to the postoffice, and we shall find them all easier to look after. That is the way every large private business establishment is carried to successful results.

*Senator Depew to Resign*

"Why should I resign?" asks Senator Depew in response to an inquiry suggested by the introduction of a resolution in the New York Legislature asking for his resignation. If he measures himself, as is natural, by the moral stature of his colleagues he will see no special reason for resigning. T. C. Platt, his fellow Senator from New York, Penrose of Pennsylvania, Burton of Kansas, not to mention the late Senators Quay and Mitchell of unhappy memory, are certainly not men to point the finger of virtuous scorn at him. But Chauncey M. Depew has been supposed to stand for a higher grade of political life. As the head of a great railroad, as the most prominent Fellow of the Yale corporation, as the best known after-dinner speaker of what has been supposed to be our most cultivated society, something more has been expected of him than the common run of politicians. When such a man is shown by his own testimony to have received from an insurance company $20,000 a year for rendering no ostensible service, the only evident reason for such payment being his political influence; when he appears from sworn testimony, not even as a great political leader but as the willing tool of less reputable political workers, other people can see why he should resign, and the pity is that he cannot or will not. Perhaps Mr. Depew thinks it will all blow over in a few weeks, but the indications are all in the other direction.

*Lieut. Taylor Court-Martialed*

The army and navy are the last resting places in this country of the old distinction between nobility and commons. The distinction between commissioned officers and enlisted men, as if the former were formed of some special material while the latter were made of mere common clay, is supposed by some to be necessary to discipline, and is highly gratifying to the vanity of the officers. In reality it is a mere survival of barbarism, as the long list of distinguished officers who have risen from the ranks clearly shows. This feeling of superiority received a sharp and wholesome setback on January 4 in the punishment by court-martial of Lieutenant R. I. Taylor of the coast artillery. Lieutenant Taylor went to a theater in New London, Conn., in company with a lady and found a sergeant seated in front of him. He was so offended by the presence of a mere non-commissioned officer in such close proximity that he requested him to change his seat. The sergeant offended made complaint with the result mentioned. It is greatly to the credit of the army and its officers that the offense was severely punished. In no European army is punishment for such an offense conceivable. As this contemptible snobbishness is more and more exorcised from our armed forces, we shall hear less complaint about desertions. **

## The Green Grass Under the Snow

The work of the sun is slow,
But as sure as heaven, we know;
So we'll not forget,
When the skies are wet,
There's green grass under the snow.

When the winds of winter blow,
Wailing like voices of woe,
There are April showers,
And buds and flowers,
And green grass under the snow.

We find that it's ever so
In this life's uneven flow;
We've only to wait,
In the face of fate,
For the green grass under the snow.

—*Annie A. Preston.*

UNITY

PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
*Entered at Chicago, Ill., Postoffice as Second Class Matter*

$2.00 PER ANNUM

Editors: JENKIN LLOYD JONES, WILLIAM KENT.
Assistant Editor: EDITH LACKERSTEEN.
Department Editors: CYRUS A. OSBORNE, MRS. WM. KENT.

EDITORIAL CONTRIBUTORS:

| | | |
|---|---|---|
| Jane Addams | John Faville | Frederick Starr |
| Willson M. Backus | Fred W. Hawley | Joseph Stolz |
| Richard W. Boynton | Chas. R. Henderson | Hiram W. Thomas |
| Frederick W. Burlingham | Emil Hirsch | Willard B. Thorp |
| Francis. A. Christie | Newton Mann | R. A. White |
| Joseph H. Crooker | E. P. Powell | Oscar L. Triggs |
| Robert C. Denison | Granville Ross Pike | Eugene G. Updike |
| Fred'ck E. Dewhurst | Albion W. Small | |

## THE FIELD

*"The World is my Country, to do good is my Religion."*

### BEFORE THE GATES.

At heaven's high gate each mortal told his story,
And one came crowned with gold, and one with glory.

One said: "I built great temples that arise
With spires that point the pathway to the skies."

And one: "I scattered gold before my door
When rose the rage of all the rabble poor."

And yet another: "On the heights of fame,
Toiling obscure, I carved a deathless name."

And then came one in meek and lowly guise;
Nor to the angel did he lift his eyes.

"What hast thou done to gain the courts above?"
"Nothing," he said. "All that I knew was love.

"That love which was; that love which is to be;
And love I gave, and love returned to me!"

Then said the angel: "Lift thou up thine eyes.
Enter the shining gates of Paradise!"

—*Frank L. Stanton.*

## Announcement

As is his custom, the senior editor of UNITY will spend the month of March in the South and the Southwest. He will be open to lecture engagements on literary or other subjects. Correspondence solicited.

MINNESOTA.—The congratulations of UNITY go to the pastor and people of Unity Church, St. Paul, who have recently been installed in a beautiful new church. Not without regret do we take leave of the little home church in the heart of the city, that was such an effective expression of the work and word of William C. Gannett, under whose directions the work was builded. The Unitarians as yet seem to find their work in the "up town," rather than in the "down town" districts. Indeed, to a large degree this is true of all English Protestant churches. Doubtless there is a work for the "up town" church to do, but its work will not be in the way of highest accomplishment until it can domesticate its message and its beneficences in the "down town" districts as well. We rejoice in the joy of Unity Church.

UNITY also extends its congratulations to the Unitarian Society of Minneapolis for the prompt way in which it rose above its sorrow and called to the pulpit made vacant by the death of the lamented Simmons the Rev. E. M. S. Hodgin, recently of Helena, Mont. Mr. Hodgin brings to this high task youth, earnestness, a trained mind and an open heart. We rejoice with pastor and people and foresee for them growing usefulness.

### "HOW FAR HAVE WE STRAYED FROM CHRISTIANITY?"

To the Editor of the *Open Court*:—Let me add my name to the list of those who hold that the name Christian is not to be withheld from a man of the spirit—and I will add of the faith —of the editor of *The Open Court*, who I earnestly hope will not himself disclaim the name.

I hold firmly to the view of the person of Christ, somewhat arrogantly denominated the "orthodox" view; but insist in the thought of that great Teacher and of the apostles, real Christian faith was never identified with correct metaphysical speculation, important as that may be.

WILLIAM E. BARTON.

We take pleasure in publishing this letter from Dr. Wm. E. Barton, pastor of the First Congregational Chruch of Oak Park, Ill., who is known as a leader among Congregationalists, a scholar, and a famous pupiteer. We rejoice at the endorsements which come to us from so-called orthodox quarters, not so much for personal reasons as because they are a symptom that the life of Christianity is not extinct. So long as a religion is capable of growth; so long as it tolerates ideas, theories, philosophies that are not expressions of its doctrines in the narrow sense, it remains capable of a higher development. The question, which will be the religion of the future, must be solved by the religious leaders of mankind, and it seems to me that those religions only can endure which adjust themselves best to the new conditions; and in our present age that faith will survive which admits and stands critique and perfectly adapts itself to the scientific world-conception.—From the *Open Court* for January, 1906.

Over-eating and under-thinking are the chief causes of premature old age, according to the *Lancet*. It is not a question of time. "Man is as old as his arteries," and the arteries may sometimes be older than the man. Prosperous members of the trading community die at the age of sixty years or thereabouts; first, because they have ceased to think; and, secondly, because they continue to eat and drink in excess of the requirements of their bodies. Remarkable longevity, with complete retention of mental activity, is mainly found in men of high intellectual endowments who have become dependent upon the exercise of those endowments for their chief pleasures, and whose minds have not been crippled by confinement within grooves. Longevity is one of the ordinary rewards of eminence in mathematics, in philosophy, in science, or in law. In a different form longevity is found in rural districts among the industrious poor (especially among poor women), whose brains, indeed, have never been exercised except upon the simplest problems, but who have led mainly outdoor lives in pure air, and who have been protected by their poverty from over-eating or from over-drinking.

When Bishop Phillips Brooks sailed from America on his last trip to Europe, says the *Boston Herald*, a friend jokingly remarked that while abroad he might discover some new religion to bring home with him. "But be careful of it, Bishop Brooks," remarked a listening friend, "it may be difficult to get your new religion through the custom house." "I guess not," replied the bishop, laughingly, "for we may take it for granted that any new religion, popular enough to import, will have no duties attached to it."

A Trilogy of Sermons

Reinforcements of Faith
By JENKIN LLOYD JONES

Faith Reinforced by History; a Backward Look.
Faith Reinforced by Prophecy; a Forward Look.
Faith Reinforced by the Inner Light; an Inward Look

PRICE, 25 CENTS
FOURTH EDITION

Religions of the World

The Seven Great Religious Teachers, by Jenkin Lloyd Jones.
I, Moses. II, Zoroaster. III, Confucius. IV, Buddha.
V, Sokrates, VI, Jesus. VII, Mohammed.
The Seven pamphlets enclosed in a neat cardboard slide case with white label, 75 cents.

Unity Publishing Company
Abraham Lincoln Centre, Chicago

## The Wandering Jew

By EUGENE SUE

"A great parable of life * * * * Written in 1845, it anticipates to a remarkable degree the many problems that now agitate the moralist and the social philosopher."

Price, 1.25, postage paid

FOR SALE BY

UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE, CHICAGO

Santa Fe

All the way

Whether you "go Limited" or "go Tourist," be sure you "go Santa Fe" to

## Sunny California

Chicago and Kansas City to Los Angeles, San Diego and San Francisco. For descriptive booklets, address Geo. T. Gunnip, Gen. Agt., 109 Adams Street, Chicago

The only transcontinental line under one management all the way Meal Service by Fred. Harvey. Visit Grand Canyon of Arizona

Leave Chicago 9 a. m., 9 p. m. and 10 p.m. daily

## THE JEFFERSON BIBLE

BY

## THOMAS JEFFERSON

BEING

"The Life and Morals of Jesus of Nazareth"

**Compiled by the Third President of the United States**

THIS RARE BOOK is a monument to the painestaking energy and religious zeal of Thomas Jefferson. The priceless original volume, its pages worn and stained with age, is carefully preserved in the National Museum at Washington, but an accurate reproduction of the original was ordered by the U. S. Government and from the plates thus made a limited number of copies have been printed and are now obtainable at exceptional figures. The work includes a harmony of the four gospels in English, Latin, French and Greek, and is beautifully printed and handsomely bound. Originally sold at $5.00 a volume, the publishers offer a few remaining volumes to the readers of UNITY at 60% discount, or $2.00, net, if ordered at once.

**MANZ ENGRAVING CO.**

**195 Canal Street, Chicago**

[Engravers and Electrotypers for UNITY]

## The Universalist Leader

**The National Organ of the Universalist Church, is a weekly 32-page Religious Journal, standing for a Rationally Reverent and a Reverent Rational Christianity.**

**Terms: 2.00 per year. One month on trial 10c.**

ADDRESS

**Universalist Publishing House**

BOSTON AND CHICAGO

## Four New Books

### for the Thoughtful Reader

**NEW TABLES OF STONE AND OTHER ESSAYS.** By Henry M. Simmons.

**GOD AND HIS WORLD: Sermons on Evolution.** By Samuel R. Calthrop.

**THE EVOLUTION OF A GREAT LITERATURE: Natural History of Jewish and Christian Scriptures.** By Newton Mann.

**THE CHANGING ORDER: A Volume of Essays.** By Oscar L. Triggs.

*Any of the above mailed for $1.50, postpaid, by*

UNITY PUBLISHING COMPANY

Abraham Lincoln Centre, Chicago

## THE MAGAZINES

COUNTLESS wealth of wit and wisdom, beauty and truth, picture and parable, poetry and song, crystalized in black and white and bound in sumptuous raiment—all this and more is offered in the bundle of magazines that reach our tables every week and month of the year. From them all it is bewildering to choose, but some are pre-eminently worthy of a place in the family circle. Here they are: American Illustrated (formerly Leslie's), Cosmopolitan, Congregationalist, Everybody's, McClure's, Outlook, Review of Reviews, World's Work, World Today, etc., etc.—every one demanding and receiving its share of favor. Fortunately also we are now able to offer these treasures under remarkable terms. Don't fail to consider these and remember ANY ONE can be secured in our club offers with UNITY, samples of which will be found on last page of this issue.

UNITY PUBLISHING COMPANY

Abraham Lincoln Centre, Chicago

**HIS LIFE A 10-cent Harmony of the Gospels**

Just the thing to use in connection with the S. S. Lessons this year. Prepared by Drs. Strong, Soares, and Barton, Congregational and Baptist pastors of Oak Park, Ill. This little harmony of the gospels has been sold by the thousand everywhere. Size, 2½ pages, will fit the pocket. Bound in paper, prepaid, 14c. 50 copies, $5.00. Bound in cloth, prepaid, 25c. 25 copies, prepaid, $5.00. Bound in leather, per copy, prepaid, 75c.

**Lincoln Centre Book Store** Oakwood & Langley Aves. CHICAGO

SENT ON APPROVAL

to responsible people

# Laughlin Fountain Pen.

Guaranteed finest grade 14k

SOLID GOLD PEN

To test the merits of this publication as an advertising medium we offer you your choice of

These Two Popular Styles For Only $1.00 Postpaid to any address

(By registered mail 8c extra)

Holder is made of finest quality hard rubber, in four simple parts, fitted with very highest grade large size 14k. gold pen, any flexibility desired—ink-feeding device perfect

You may try the pen a week; if you do not find it as represented, a better value than you can secure for three times the price in any other make, if not entirely satisfactory in every respect, return it, and we will send you $1.10 for it, the extra 10 cents being for your trouble in writing us and to show our confidence in the Laughlin Pen—(Not one customer in 5,000 has asked for his money back.)

Either style—Richly Gold Mounted, including a handsome extra fine leather case for presentation purposes, $1.50 extra.

**Grand Special Offer**

For an investment of $2.50 we send you a Fountain Pen Outfit, including richly gold mounted fountain pen and extra fine leather case, that you cannot duplicate elsewhere for $10.00—and refund your money if you are not enthusiastic with your purchase.

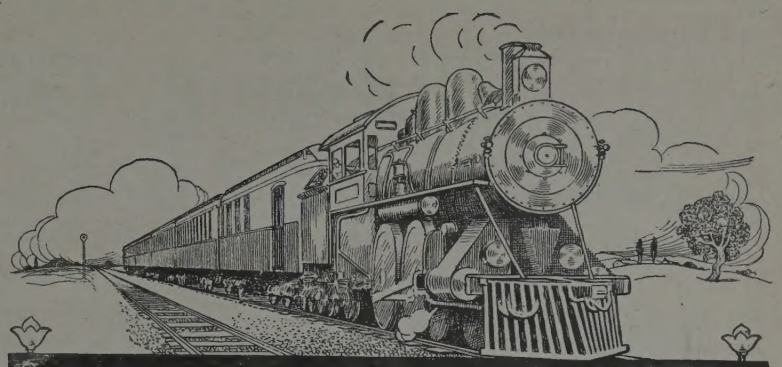
Lay this "Publication" down and write NOW.

Safety Pocket Pen Holder sent free of charge with each pen

ADDRESS

LAUGHLIN MFG. CO.

955 Griswold Street DETROIT, MICH.


# California Trains

THREE FAST TRAINS

leave Chicago daily for the Pacific Coast, via the Chicago, Union Pacific & North-Western Line, over the only double track railway between Chicago and the Missouri River.

## The Overland Limited

The pioneer fast through electric-lighted train to San Francisco and Portland daily. The most luxurious train in the world. Less than three days en route.

## The New Los Angeles Limited

Electric-lighted, daily through train arriving at Los Angeles afternoon of the third day, via the new Salt Lake Route. Entire new equipment. Drawing-Room and Tourist Sleeping cars, Composite-Observation cars, Dining cars.

## The California Express

Daily to San Francisco, Los Angeles and Portland, through without change. Pullman Drawing-Room and Tourist Sleeping cars, Free Reclining Chair cars.

*The Best of Everything.*

All agents sell tickets via this Line.

Write for booklets, maps, schedules, rates, list of hotels, and descriptfon of limited trains.

W. B. KNISKERN, P. T. M,
Chicago & North-Western Ry.
CHICAGO.

THE NORTH-WESTERN LINE — UNION PACIFIC — THE OVERLAND ROUTE — SALT LAKE ROUTE

OL 202



# HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash-stand

ALL GROCERS AND DRUGGISTS

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists



## The Western Conference News Letter

The Official Organ of Western Unitarianism

The aim of this sheet is to establish intimate relations between the Unitarian churches of the Central West by being a newsletter. It also contains articles upon subjects of general interest. Business address, 157 Dearborn St., Chicago.



ONLY 1/3 OF A DAY

BETWEEN

CHICAGO

AND

CINCINNATI

VIA

MONON ROUTE

and C. H. & D. Ry.

Choice of 4 Superb Trains Daily.

DAY TRAINS Equipped with Parlor and Dining Cars.

NIGHT TRAIN, with Palace Sleeping and Compartment Cars.

CHAS. H. ROCKWELL, Traffic Manager.

FRANK J. REED, Gen. Pass. Agt.

200 Custom House Place, CHICAGO

ILLINOIS CENTRAL RAILROAD — CENTRAL MISSISSIPPI VALLEY ROUTE

# St. Louis

Green, Gold and Brown "Daylight Special"—elegant fast day train.

"Diamond Special"—fast night train—unsurpassed for convenience and comfort.

Buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, GEN'L PASS'R AGT., CHICAGO.

# Clubbing Offers

**Perhaps the Most Remarkable Clubbing Offers Ever Made by Any Legitimate Periodical. We are anxious to get acquainted with you and will call regularly if you will-simply say the word**

| | | |
|---|---|---|
| Outing | $3.00 | |
| Current Literature | 3.00 | |
| World's Work | 3.00 | |
| Review of Reviews | 3.00 | |
| Congregationalist (new) | 3.00 | Our Price |
| *Any One* of the above with UNITY | 2.00 | $2.50 |
| Regular Price | 5.00 | |
| *Any Two* with UNITY $8.00 for | 4.50 | |

| | | |
|---|---|---|
| Review of Reviews | 3.00 | |
| Cosmopolitan | 1.00 | Our Price |
| Woman's Home Companion | 1.00 | $3.00 |
| UNITY | 2.00 | |
| | $7.00 | |

| | | |
|---|---|---|
| Review of Reviews | 3.00 | |
| Cosmopolitan | 1.00 | Our Price |
| UNITY | 2.00 | $3.50 |
| | $6.00 | |

| | | |
|---|---|---|
| Review of Reviews or World's Work | 3.00 | |
| World Today | 1.00 | Our Price |
| UNITY | 2.00 | $3.00 |
| | $6.00 | |
| All four of above, regularly | 9.00 | $4.65 |

| | | |
|---|---|---|
| World's Work | 3.00 | |
| Country Life | 4.00 | Our Price |
| UNITY | 2.00 | $5.25 |
| Until Feb. 1st | 9.00 | |

| | | |
|---|---|---|
| Outlook (new) | 3.00 | |
| or | | |
| Congregationalist (new) | 3.00 | Our Price |
| Appleton's Book Lovers | 3.00 | $5.00 |
| UNITY | 2.00 | |
| | $8.00 | |

| | | |
|---|---|---|
| Congregationalist (new) | $3.00 | |
| Am. Illustrated Magazine | 1.00 | Our Price |
| Review of Reviews | 3.00 | $5.00 |
| UNITY | 2.00 | |
| | $9.00 | |

| | | |
|---|---|---|
| Review of Reviews | 3.00 | |
| Everybody's Magazine | 1.50 | Our Price |
| UNITY | 2.00 | $3.50 |
| | $6.50 | |

| | | |
|---|---|---|
| Am. Illustrated Magazine (Formerly Leslie's Monthly) | 1.00 | |
| World Today | 1.00 | Our Price |
| Success | 1.00 | $2.80 |
| UNITY | 2.00 | |
| | $5.00 | |

| | | |
|---|---|---|
| World Today | 1.00 | Our Price |
| UNITY | 2.00 | $1.60 |
| BOTH TO NEW SUBSCRIBERS | $3.00 | |

| | | |
|---|---|---|
| Review of Reviews | 3.00 | |
| Cosmopolitan | 1.00 | |
| Success | 1.00 | Our Price |
| World's Work | 3.00 | $5.00 |
| UNITY | 2.00 | |
| | $10.00 | |

| | | |
|---|---|---|
| UNITY | 2.00 | |
| National Magazine | 1.00 | Our Price |
| World Today | 1.00 | $2.00 |
| | $4.00 | |

| | | |
|---|---|---|
| With Review of Reviews | 7.00 | |
| or | | Our Price |
| World's Work | 7.00 | $3.50 |
| Everybody's Magazine to any combination, add | 1.50 | |

**ANY OTHER COMBINATION DESIRED WITH UNITY, WRITE FOR OUR SPECIAL PRICE**

## Unity Publishing Company